DOCUMENT RESUME

ED 342 688 SO 020 735

AUTHOR Allen, Judd
TITLE Peace Lifestyle and Peace Cultures.
INSTITUTION Human Resources Inst., Burlington, VT.
PUB DATE 89
NOTE 24p.; Paper presented at the National Wellness Conference (Stevens Point, WI, 1989).
PUB TYPE Speeches/Conference Papers (150) -- Viewpoints (Opinion/Position Papers, Essays, etc.) (120)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Activism; Attitudes; Change; *Change Strategies; Citizen Participation; Community Action; Community Change; *Cultural Influences; Culture; *Life Style; *Peace; *Social Action; Systems Approach; Violence
IDENTIFIERS Community Peace Cultures Program

ABSTRACT

Peace lifestyles are possible in social environments that endorse peace activism. This discussion of community change processes provides an outline of mechanisms needed for successful community activism working at the cultural level. The Community Peace Cultures Program (CPCP) is an approach to building supportive environments for peace lifestyles. It is based on the normative systems culture change model for promoting change and community activism. This approach has been successfully used in areas such as litter reduction, health promotion, and other concerns in business, government, and community settings. Applied to peace activism, the program helps participants understand how their subcultures and the overall culture influence their abilities to achieve inner, interpersonal, inter-organizational, and international peace. Program participants are given an opportunity to identify what aspects of their cultures and lifestyles fail to match their personal commitments to peace. They then join with others in working towards peace lifestyle goals of their choosing. Individual action plans, and a four phase culture change process promote individually tailored peace lifestyles for families, businesses, and community organizations. (AS)

**********
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
**********

ED342688

# PEACE LIFESTYLE AND PEACE CULTURES

Judd Allen, Ph.D.

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

JUDD ALLEN

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

SO 020 735

Paper presented at the 1989 National Wellness Conference, Stevens Point, Wisconsin.

Copyright 1989 Human Resources Institute

Judd Allen, Ph.D. is President of the Human Resources Institute, Burlington, Vermont and a member of the faculty of Johnson State College.



BEST COPY AVAILABLE

Abstract

Peace will flourish when people find ways to make activism a part of their day-to-day lives. Such peace lifestyles are possible in social environments which endorse peace activism. The Community Peace Cultures Program (CPCP) is an approach to building supportive environments for peace lifestyles. The program helps participants to understand how their subcultures, and the overall culture, influence their abilities to achieve inner, interpersonal, inter-organizational, and international peace. Program participants are given an opportunity to identify what aspects of their cultures and lifestyles fail to match their personal commitments to peace. Participants then join with others in working towards the peace lifestyle goals of their choosing. Through individual action plans, and a four phase culture change process, individually tailored peace lifestyles become the natural way of living in families, businesses and in community organizations.

Can a community become involved in peace promotion, and do so in a way that the changes it makes will last? Is it possible for a community to bring about sustained change, not only in terms of creating individual peace lifestyles but also in terms of creating cultural environments which support these practices? These questions could be addressed through a systematic culture change process directed at enhancing peace.

Normative Systems provides a model by which community members can create a supportive cultural environment for acting upon their concern for peace (R. Allen, & Kraft, 1980). The Normative Systems culture change process has been used widely for community activation in successful litter reduction (The Clean Community System of Keep America Beautiful) and health promotion (The Healthy Community System of the Pawtucket Heart Health Program). In its thirty year history, Normative Systems has been successfully applied to the solution of many problems faced in business, government and community settings (R. Allen & Kraft, 1980, 1982).

Normative Systems is a four phase process for helping people to build social environments which are more to their liking. A set of common principles and concepts are at the core of the Normative Systems change process. These concepts and principles will be reviewed and then each phase of the model will be discussed.

## Key Normative Systems Concepts

### An Emphasis on Culture

Many of us in the peace movement are looking for ways to have a lasting impact upon peace. Too often, we are frustrated by the lack of staying power even our best planned peace activities bring. Great achievements, like the June 12 Demonstration at the United Nations Special Session on Disarmament, seem to get quickly swallowed-up by currents of violence in our culture. Even long-term efforts, like the Nuclear Freeze Campaign, soon fade from the American consciousness. It is as if the peace movement is pushing into a huge pillow of American culture. If we push hard enough, we get a temporary indentation, but the old culture puffs out and rebuffs the changes we have initiated. Thus, we end up moving from militaristic crisis to crisis; from Vietnam to El Salvador, from the MX Missile to Star Wars.

Another index of the power of culture is its impact on continued peace activism. Too often people attend meetings, go to rallies, or finish a political campaign only to find that they quickly revert to their earlier apolitical lifestyle patterns. The drop-out patterns after well-intentioned peace initiatives suggest that people need peace-supporting cultural environments in order to create a durable and powerful peace movement. Since it is likely that we will need a high level of peace activism for the foreseeable future, we need to look towards creating support for peace-oriented lifestyles. Too often our peace initiatives of the past have only served to temporarily tamper with the ongoing violence-promoting culture. Unless the culture is

changed, with peace activism becoming "just the way things are done around here," even dramatic accomplishments will remain short-lived.

The ways in which our cultures lead to violence are not difficult to understand. In each of our families, religious organizations, workplaces, and community organizations, there are social expectations about violence and peace. These social expectations, called group norms, have a dramatic, although often unrecognized, impact upon the way we deal with peace. In some families, for instance, it is the norm for children to serve in the military, while in others it is the norm to resist draft registration. In some religious organizations, it is the norm to discuss peace and civil rights issues at every service, while in other religious organizations those issues are avoided religiously.

Norms also influence the success of our peace promotion activities. In many peace groups, for instance, no norms exist for efficient collective decision making. As a result, disagreements often rob peace makers of the inner peace and interpersonal peace that should coincide with peace activism. In some communities, norms have emerged for competitiveness among peace organizations. These norms reek havoc on each group's ability to promote peace. In short, our peace organizations are often plagued by the same violent norms which are so destructive in American culture.

One way to increase the long-term effectiveness of our peace efforts is to change the underlying culture in the groups and

organizations to which we belong. Norms do not happen by accident. They are influenced by such social mechanisms as social recognition, relationship development, information dissemination, social orientation, training, rewards, sanctions, and modeling behavior. The Normative Systems change process is geared to changing these and other norm influence mechanisms. A successful peace counter-culture would create norm influence mechanisms which support effective and caring peace-making.

Integrated Peace Lifestyles

Often when we think about peace activism, we think in terms of time limited peace actions such as a march or a voter registration campaign. But such peace activities represent only a small part of the initiatives necessary for peace. As many of us are well aware, peace has a lot to do with how we spend or invest our money, how we feel about ourselves, how we treat our friends, or how the organizations we belong to treat people and other organizations. Thus, the ways we treat ourselves, the ways we treat others, the ways we affect groups, and the ways in which we influence international politics, all influence peace. The various components of peace break down to four interrelated areas (see Figure 1).

The many faces of peace are also inseparable. The lessons of famous peacemakers, such as Mother Theresa and Ghandi, are testimony to the wisdom of leading an integrated life of peace. We must work towards inner peace, for example, to be in a position to act upon a violence filled world. And, we must develop good relationships in order to help people who are internally conflicted. Just as critically, international peace

activism is more viable when people treat each other in caring ways. Indeed, all four general areas of peace-- inner, interpersonal, interorganizational, and international-- are tightly woven into an interdependent cultural fabric.

The Peace-Violence Continuum

Peace can be viewed on a continuum with violence (see Figure 2). A central purpose of culture-based peace promotion is to assist people who wish to move towards peace.

Peace is more than the absence of violence. Peace means that people live up to their potential-- free of starvation, illiteracy, under-employment, threats of violence, and exposure to toxic wastes or preventable diseases. Peace means that people have an opportunity to explore their creative interests. And, peace means that people care for their family, friends, and the greater society. Peace involves concepts such as human rights, democratic decision-making, consensus, freedom, love, forgiveness, integration, education, creativity, and opportunity.

Violence includes physical attempts to injure others, intentional injuries to one- self, dishonesty or unfairness in relationships, destruction of the environment, hoarding of knowledge or physical resources, unfair labor practices, and the endorsement of unsafe products, living situations, or work environments. Violence is covered in concepts such as war, military intervention, enemy, deception, discrimination, embargo, exploitation, injustice, revenge, hate, fear, and ignorance.

The mid-point on the continuum between peace and violence is often confused with peace. Some of the qualities of this central

position include neutrality rather than hate or love, partial education rather than complete ignorance, defensive military build-up rather than full-scale war, consumer awareness rather than safe products or environments, malnutrition rather than starvation, television rather than creativity, and health risk behavior such as obesity, smoking, and drug abuse rather than suicide. Some of the concepts which cover the mid-point on the war-peace continuum are military build-up, cold war, sanctions, limited environmental risk, maximum acceptable exposure, and weapons test.

Changing the Equation for Peace

The range of values and attitudes towards violence and peace in our culture and subcultures span from unwavering support of peaceful options to unwavering support for violent options (see Figure 3). As many of us are aware, there are a few people who will be active in the peace movement no matter what. Others intellectually support the peace movement, but have not consistently acted upon those values. Perhaps the largest segment of our population feels conflicted or neutral about working towards a more peaceful world. These people generally have blocked peace issues from their consciousness and have other issues, such as their work, social life, and recreation, on their minds. Still another segment of the population quietly endorse violence as a solution to problems. And a much smaller group of people, actively commit their energies towards seeing to it that violence and the military are used to bolster what they believe to be their "best interests." These five general dispositions towards peace form an equation for violence and peace in society.

A central focus of this transition is to move inactive peace supporters into a more active peace-supporting position. Another role of an effective cultural change program is to move those who are currently somewhat oblivious to peace concerns into a more interested and enthusiastic peace position. Those who quietly support a violent position could be moved into a position of less certainty. And, given a climate for peace, those who currently work hard to promote violence would have their actions neutralized by a vocal opposition. In a peace culture, the active proponents of violence are less likely to speak openly and, perhaps, will give up their violent actions. In summary, successful peace cultures can move those who are not disposed to peace activism one position closer to the central peace activist position.

Even slight changes in the current cultural equation towards peace can greatly enhance the prospects of world peace. The temporary strides made towards peace in the late 1960s and the early 1970s represent a good illustration of a small change. The recent move towards violence under the Reagan administration is another less healthy illustration of a change in the cultural equation. Under the Reagan administration, many people have moved towards the position of actively supporting violence. People who had been undecided about violent solutions to world problems now quietly feel they are appropriate. Some quiet supporters of violence are suddenly on the streets proclaiming their pro-violence position. If we had a peace culture, however, those who advocate violence would find it much harder to persuade

others and may properly be regarded as a dangerous fringe element.

## Basic Principles of Cultural Change

Seven general cultural change principles have been helpful in carrying out successful community activation efforts directed at health behavior and litter reduction. Similar principles could also be of tremendous value in an effort to change our cultures' treatment of peace. These principles are as follows:

1. Widespread Involvement of People at all Levels. From the initial planning stages of the peace program, a broad cross-section of the community needs to be involved. Each participant plays an active role in bringing the program to others. Thus, the schools, local government agencies, doctors' offices, service groups, businesses, unions, churches, and neighborhood associations are integrally involved in all phases of the program. Outreach efforts also involve those people who are not ordinarily associated with traditional community groups.
2. Emphasis on Attainable and Measurable Results. People are more likely to believe that change is possible when they actually see results. Visible attainment of achievable goals provides positive reinforcement to the process and helps people intensify their efforts for additional long-term change.
3. Total Systems Approach. One aspect of a total system approach concerns a simultaneous focus on a number of different community settings such as schools, businesses, civic associations, hospitals, police headquarters, jails, and churches. In this way, the various programs can be related synergistically to one

another, and improvements in one setting can be supported by improvements in other settings. A second feature of a systems perspective is that inner, interpersonal, inter-group, and international qualities of peace are changed simultaneously. In this way one component of peace activism will serve to enhance other lifestyle areas.

4. Non-judgemental Solutions. An important element of cultural change is the avoidance of accusatory behavior aimed at any segment of the population. When all parties are encouraged to deal with problem behavior as it relates to the overall norms of the community, the risk of arousing personal defenses is minimal, and energy is directed at achieving solutions rather than finding fault. Implications that one group can win while another will lose must be avoided in efforts to build positive peace cultures. If people feel that changes will be achieved at their expense, they tend to want to undermine the overall effort either passively or by direct resistance. No scapegoats should be created. Normative change is the target.

6. Freedom of Choice. An operating premise of the cultural change process is that people are free to make choices for themselves. Mechanisms must be found for people to determine what it is they wish to change and how they will bring such changes about. No effort should be made to coerce those who do not wish to participate. As the peace culture evolves negative norms for violence will dissipate and many who were unable or unwilling to participate will become involved in the peace process.

7. Emphasis on Fun and Love. A positive outlook, enriching

relationships, and deeply felt compassion are at the core of successful cultural change efforts. Few people would, or should, stick to grim or lonely efforts to change. One fantastic benefit of peace work is that it can liberate creative energy, provide new meaning and purpose, and lead to loving relationships. A commitment to fun and love means seeing to it that every activity allows for creative expression and for the building of relationships. Efforts need to be made to see to it that personal stories are told and that fun and work are mixed successfully. Fun and love enhance our individual abilities to commit to a life of peace activism.

## The Four-Phase Normative Systems Process

The orderly and successful transition to a peace culture requires a systematic and integrated community-wide effort. The four-phase Normative Systems model provides a conceptual and organizational map for change (see Figure 4).

### Phase One - Start-up

The first phase lays the foundation for the overall change program. It involves a careful analysis of the current situation, including a review of current practices and levels of satisfaction or dissatisfaction with them. This review, which is partially accomplished via an anonymous survey conducted on a sampling basis, also tests the level of support that people are currently experiencing with their peace efforts. The survey also asks respondents to indicate their level of interest in specific change programs that might be made available to them.

The most important elements of this first step involves the

recruitment, selection, and training of key leadership people drawn from a representative cross-section of the overall community. Their initial task is to fully involve themselves in the program and then to make use of this experience to introduce the program to others. Through their own enthusiastic participation these leaders can serve as role models for others within an organization and throughout the wider community.

In addition to the leadership group, key opinion makers or "gatekeepers" within the community are introduced to the program. Whether or not these opinion makers wish to participate actively, they are asked to provide informal support and sponsorship.

By the time this initial phase has been completed a careful analysis has been conducted, an intervention strategy has been developed, a leadership group has been formed, the support of key opinion makers has been achieved, and the second phase of the program is ready to begin.

Phase Two - Involvement

Phase Two involves introducing the program to wider segments of the community. Making use of the leaders who were involved in Phase One, peace planning workshops are held in as many assorted community locations as possible. Workshops bring people together in small groups to plan and design their own change programs. The overall program tends to follow a three-part format of: (1) understanding; (2) identifying; and (3) changing.

The first segment of the workshop focuses on the need for peace activism, and on understanding how our norms for violence hinder our efforts to live peacefully. Culture change principles are discussed and fleshed out in terms of a commitment to the

overall community change program. Participants are given an opportunity to share their personal experiences with cultural attitudes towards peace and violence.

The second segment of the workshop helps participants to identify where they are and where they want to be, both as individuals and as members or organizations. Information which was gathered during Phase One is fed back to the group and discussed. Various aspects of inner peace, interpersonal peace, inter-group peace and international peace are discussed from a lifestyle perspective.

As part of the second segment of the workshop, participants complete and discuss a Peace Lifestyle Assessment Inventory which is designed to help participants determine what lifestyle behaviors they are most interested in changing. In addition, workshop participants also complete a Peace Norm Indicator which is designed to help assess how norms are currently influencing peace-related behavior. Responses to the Peace Norm Indicator are compared with participants' views of a more ideal culture. This comparison helps participants determine which norms are most in need of change.

The third segment of the workshop focuses on the change process and demonstrates practical methods by which cultural change can be brought about. Workshop participants are introduced to a seven step individual lifestyle change process (see Figure 5). Particular attention is paid to the process of building group, organizational, and community support for desired lifestyle practices. Various options available in the next phase

of the community peace program are discussed.

Phase Three - Implementation

The third phase in the process begins immediately after the workshop is completed. Phase Three offers opportunities for involvement in individual programs, group support programs, specialized program, and outreach activities. Individual and specialized programs deal with specific change areas such as inner peace or interpersonal relationships. General group programs provide participants with an opportunity to discuss individual lifestyle change initiatives and to receive high levels of support during the initial stages of their change efforts. Both the specialized support groups and the multi-component support groups help participants to work with the seven-step lifestyle change format suggested in Figure 5. Outreach projects provide an opportunity for every participant to become involved in extending the program to others. Task-forces direct attention to norm influence mechanisms in the community such as information systems, the orientation of new community residents, peace education, and resource allocation.

Phase Four - Evaluation and Renewal

The fourth phase involves evaluation and renewal. The evaluation is geared not only to assessing the effectiveness of the overall program, but also to providing feedback to program leaders and participants about successes and difficulties. Successes are celebrated and problem areas addressed. The renewal process consists of ongoing community activities that keep the program at the forefront of community consciousness. Efforts are made to bring new people into the process and to

provide support activities for those who desire additional lifestyle changes. Networks are set up with other communities which are involved in building peace cultures.

## Summary and Outlook

Community activation for peace is not only possible, it is necessary for the long-term success of peace initiatives. Peace is both an individual, and a cultural concern. At an individual level, we need to find ways to lead personally fulfilling and integrated peace lifestyles. At a cultural level we need to establish group, organizational and community norms which support peace activism and peaceful coexistence. Furthermore, individual initiatives must be combined with group initiatives. Such multi-leveled changes require a systematic effort which is rooted in mutually agreed upon principles for constructive cultural change. The four-phase Normative Systems change process provides a conceptual map for ongoing and complex cultural changes.

This brief introduction to a community change process provides an outline of the varied mechanisms needed for successful community activation. As has been demonstrated in many Normative Systems-based community change programs, it is possible for individuals and groups to come together to accomplish what had been considered impossible. Once the underlying normative environment is fully exposed, and people are alerted to the possibility of cultural change, little can stand in the way of more humanistic social orders.

Experience has shown that the community activation process can start with just one dreamer who is willing to mobilize others

around common concerns. Few of us in our "heart of hearts" want to live and die in our war and violence-torn world. Few of us really want to be in the last generation. And, many would like to live in a culture which better supports caring, fun, and love. The only true barrier to peace is our ability to reorganize our social environments so that violence and war is unthinkable. The next true test of humanity concerns our individual and collective abilities to find love and joy in the process of community activation for peace.

## References


Allen, R. F., & Kraft, C. (1980). Beat the system! A way to create more human environments, New York: McGraw Hill.

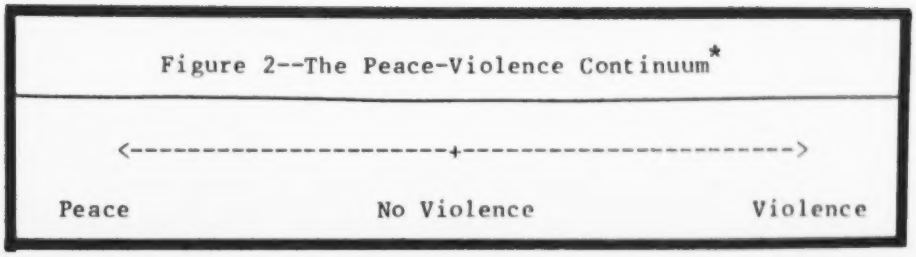
Allen, R. F., & Kraft, C. (1982). The organizational unconscious: How to create the corporate culture you want and need. Englewood Cliffs, New Jersey: Prentice Hall.

Allen, R. F., & Linde, S. (1981). Lifegain: The exciting new program that will change your health and your life. Morristown, New Jersey, Human Resources Institute Press.

Ryan, R. S., & Travis, J. W. (1981). The wellness workbook. Berkeley, California: Ten Speed Press.

Figure 1--Peace Lifestyle Dimensions

| | |
|---|---|
| **Inner Peace:**<br><br>Physical and mental health<br>Enjoyment of the environment<br>Senses of love, joy, purpose, meaning, and community<br>Creative expression<br>Stress management | **Inter-group Peace:**<br><br>Sense of community<br>Cooperation, understanding, open communication, mutual respect and caring between groups<br>Appreciation of the value of variety in community groups |
| **Interpersonal Peace:**<br><br>Loving, trusting, and caring<br>Mutual respect<br>Appreciation of racial, religious, sexual, and ethnic differences<br>Empathy and compassion<br>Cooperation<br>Tolerance | **International Peace:**<br><br>Acceptance of free choice in economic and political systems<br>Seeking alternatives to force<br>Caring for the global environment<br>Awareness of world events<br>Aiding in foreign policy formation<br>Support of joint cooperation, human rights and international law |




*Adapted from Illness/Wellness Continuum of Ryan and Travis, 1981, p. 2.

Figure 3--The Peace Attitudes Equation

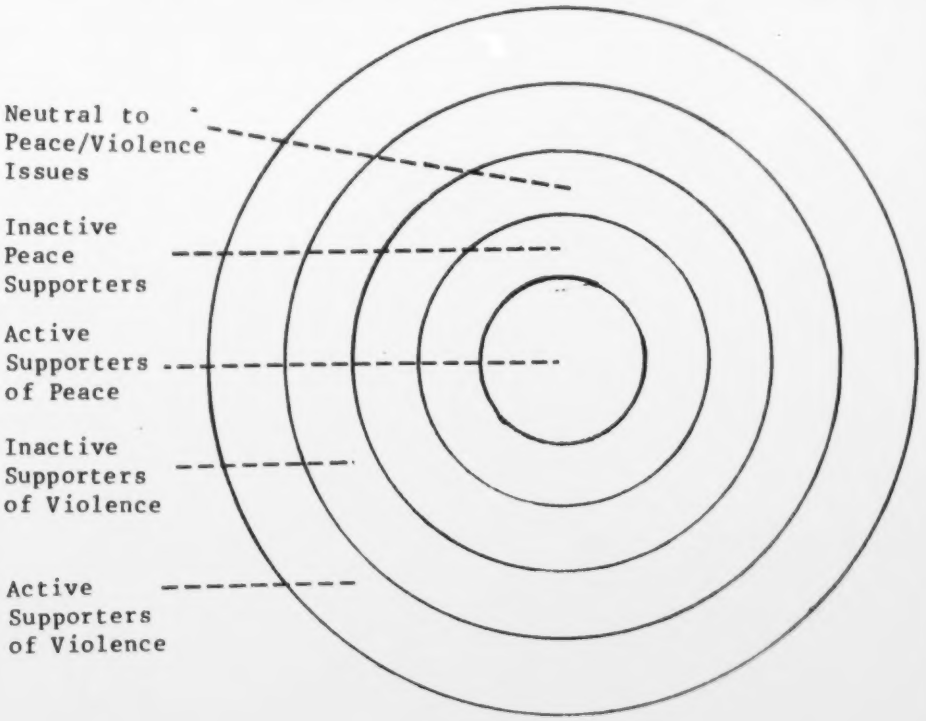
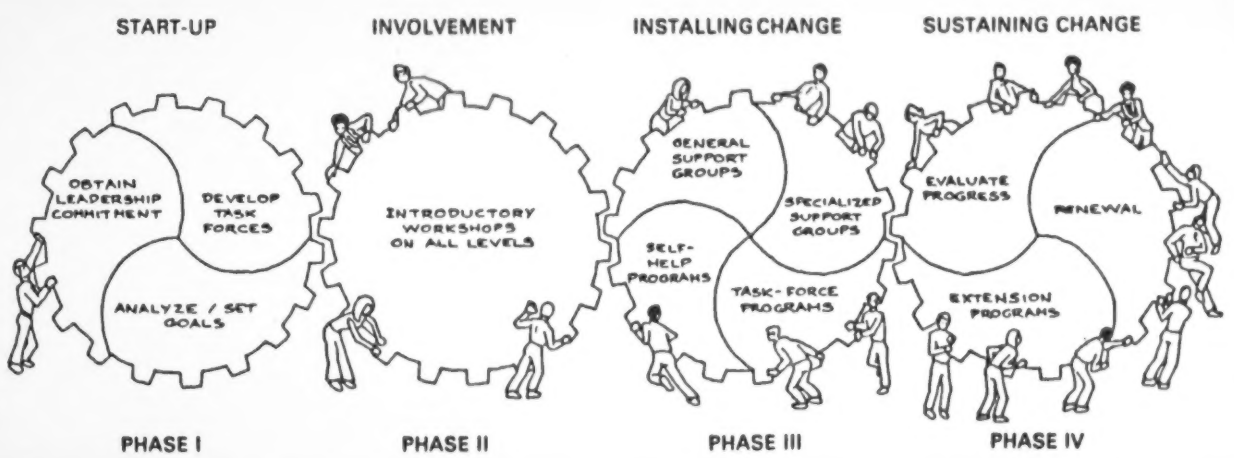


Figure 4--The Community Peace Cultures Model*




*Adapted from the Lifegain Healthy Community System Model of R. Allen and Kraft, 1982, p. 181.

## Figure 5--Seven Step Lifestyle Change Strategy*

1. Step One: Understand Your Own Culture. Successful changes are based on a clear understanding of the norms which would influence anticipated change. It is also helpful to know how those norms are enforced and what groups could be counted on to support desired lifestyle changes.

2. Step Two: Get the facts. Often when people attempt lifestyle changes, they want to jump right in with a frenzy of activity. It is wise to first find reliable information about the anticipated changes (e.g. the new stress management technique, the socially responsible investment strategy, the interpersonal communications method). Lifestyle changes that are researched thoroughly need not rely upon wishful thinking, best hunches and trial and error.

3. Step Three: Find and Build Supportive Environments. Before any plan is implemented, a supportive environment should be created. The best supporters are those in the person's natural day-to-day environment. These people should be told about lifestyle change plans, invited to participate, and asked to regularly share their enthusiasm or contain their criticisms. New work schedules and friendships can be sought which are more in keeping with desired lifestyle changes. In addition, attendance at regular meetings of people who are attempting related or similar changes can be helpful.

4. Step Four: Put Your Plan Into Action. Using the knowledge gained in the first three steps, plan for gradual or fast paced lifestyle change which is costom tailored to individual needs. Then, kick off the change effort with a public statement and definitive action. Dive in with a positive outlook.

5. Step five: Keep Track and Tune In. Once the action plan is in motion, it is important to listen to internal reactions to change. This is not a judgmental process, but rather a monitoring of new feelings and experiences.

6. Step Six: Reward Yourself and Have Fun. No change is going to stick unless it is rewarding in terms of fun, satisfaction, recognition, status, material benefits, or in terms of the enjoyment you are having with others. If the lifestyle change effort is proving to be a sacrifice, then renewed efforts should be made to have fun with the changes and to find rewards.

7. Step Seven: Reach Out to Others. When someone understands how the culture operates and what can be done about it, he or she is in a unique position to help others. Helping others serves to reinforce the change efforts of the helper by extending the support network, by leading to a re-examination of the lifestyle change process, by providing a public commitment to change, and through the positive experience of creating more peace in the world.

*The seven step lifestyle change approach was developed for the Lifegain Health Program, R. Allen and Linde, S., 1981, pp. 35-43.

BEST COPY AVAILABLE